INSULA SACRA:

OR

The GENERAL UTILITIES arising from some permanent FOUNDATION, for the Preservation of our ANTIENT ANNALS

DEMONSTRATED,

And the Means POINTED OUT.

By Mr. *O'HALLORAN.*

Ex Fumo dare Lucem.

HORAT.

Historia est Temporum Testis, Lux Veritatis, Vita Memoriæ, Magistra Vitæ, & Nuncia Antiquitatis.

CICERO.

LIMERICK:

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M.DCC.LXX.

BRITISH MUSEUM

THE

DEDICATION.

To the Right Honorable and Honorable the DUBLIN SOCIETY.

MY LORDS and GENTLEMEN,

WARMED with the love of my country, and well ſupplied with materials for the purpoſe, I have long formed the deſign of attempting to reſtore to HER, and to HER SONS, that dignity and conſequence which they have been but too long, and too unjuſtly deprived of; by endeavouring to ſhew how much Arts and Letters, as well as Ireland, are intereſted in a complete inveſtigation of our antient Hiſtory. Such an effort in abler hands, it is true, might be attended with more ſucceſs; but *in magnis voluiſſe ſat eſt.* The title of my intended publication is, An INTRODUCTION to the STUDY of the HISTORY and ANTIQUITIES of IRELAND; but as that work, thro' unexpected delays, will not make its appearance for ſome time, tho' ready for the preſs; and as this is the time to hope for ſome ſolid foundation for the preſervation of our too long neglected Annals, I preſume to point out, to this truly illuſtrious Society, what I hope my larger work will *demonſtrate* to the Literati of Europe,---the neceſſity and the means of reviving our ancient Hiſtory.

Be the reaſons what they may, my Lords and Gen-

Gentlemen, which determined a conſiderable part of this nation formerly to devote the Hiſtory and Antiquities of their native country to contempt and oblivion, they certainly cannot be ſaid now to exiſt. We may even yet form amongſt us diſtinctions, weak as they are ridiculous, but Europe will ſtill conſider us all as one people; and whatever reflects on our country and anceſtors, muſt, thro' them, affect us. No country in the world has more ſeverely felt the force of obloquy and miſrepreſentation than Ireland, nor, in truth, did any deſerve them leſs. Even in theſe modern days of erudition and curioſity, we have ſeen ſuch monſtrous accounts of this country and people, as are truly aſtoniſhing; and one can ſcarce tell, which to be moſt ſurpriſed at, the unexampled inſolence and rancour of Mr. Hume*, or the reproachful paſſiveneſs and ſilence of the Iriſh nation under ſuch abominable charges. Had his works been in fewer hands, or he leſs eſteemed in the republic of Letters, taciturnity might be conſtrued into contempt; but as affairs are circumſtanced, we are certainly inexcuſable. Since then we have ſeen further attempts on our Hiſtory and Annals, in Mac Pherſon's famous Poems, and later ſtill, in Diſſertations on the Hiſtory of Scotland, in which the learned Doctor has taken more pains to prove, that we had no authentic records whatever, than to eſtabliſh the Hiſtory of his native country,—whilſt the works of the few writers of eminence amongſt us, as Wardeus, Gratianus, Lucius, O'Flaherty, &c. which have long ſince removed the moſt diſtant pretenſions to theſe ill-grounded

* See the reigns of Henry the Second, of Elizabeth, of James the Firſt, and of Charles the Firſt.

grounded reflections, have been ſhamefully ſuffered to be out of print.

The bulk of this kingdom may be divided into three claſſes, the Mileſians whom we may now account the Aborigines, the Strongbonians, and the later Iriſh. The two firſt truly are, and ſhould be deemed one common ſtock. It was not to Engliſh Princes that the *Strongbonians* owed their power and advancement in Ireland; for it is well known, Henry loved them not. They engaged as voluntary adventurers in the cauſe of an exiled *Iriſh* Prince, whoſe battles they bravely fought, and in conjunction with his natural ſubjects, the people of Leinſter, reſtored to the Crown of his anceſtors, from which he had been expelled; and he, in return, rewarded their generoſity and courage with a princely munificence. The later Iriſh are, by affinity and blood, ſo much united to the two former, that there is ſcarce an *Iriſhman* of any property in the kingdom, whoſe veins are not replete with pure Mileſian, or with Strongbonian blood; and the great ſurprize is, how any poſſible difference could be made between a people ſo blended. But beſides theſe *natural* conſiderations, viewed in a political light, our antient Hiſtory deſerves the greateſt countenance; for by it, we ſhall look on each other with more affection, and theſe diſtinctions, ſo oppoſite to public good, will grodually ſubſide. By conſidering ourſelves as deſcended from oue common ſtock, we ſhall ſtudy the Hiſtory of our native country with attention, and that love of Letters, of Liberty, and of national Glory, which fired our Anceſtors, will inſenſibly lead us to imitate their great examples.

The encouraging an inveſtigation of our Annals being

being an object highly worthy national attention--For if it is not, then have all polite nations, both ancient and modern, greatly erred---I ſhall endeavour to hint at the means of purſuing this object; and firſt, the dignity and antiquity of this imperial kingdom loudly demand an Hiſtoriographer; ſecondly, the revival of the place of Profeſſor of the Iriſh language in our Univerſity, would promote this end, and be highly aſſiſting to young Students; ſince it may be confidently affirmed, that if ſuch a foundation were made in every Univerſity in Europe, the ſtudy of Antiquities would be highly illuſtrated by it, of which we bring many proofs; thirdly, if an Iriſh Printing-houſe were eſtabliſhed in the capital, and ſuch ſcarce manuſcripts as were found worthy of it, printed at public expence, there is no doubt, but from the ſolicitude which both natives and foreigners would expreſs to procure copies of them, that the profits would more than defray this expence; and fourthly, ſuch original manuſcripts as are found ſcattered through the different libraries of Europe, ſhould be purchaſed, or faithful copies of them procured. In what light this enquiry is looked upon by the preſent Literati of Britain, we may conjecture by the orders given a few years ago by our preſent moſt gracious Sovereign to his Miniſter in Denmark, to cauſe diligent ſearch to be made through that country for Iriſh manuſcripts.

Tho' foreign to my profeſſion and ſtudies; tho' involved in great obſcurity, and very little attended to; and tho' the ſubject required great and extenſive reading, and that many of the Authors and manuſcripts neceſſary to be conſulted, were with much difficulty and expence procured; yet have

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theſe obſtacles not been able to deter me from this great purſuit. I have conſidered the Iriſh Hiſtory in the light it *deſerves, and ought be conſidered*, and which no writer before me has attempted; and from this Coup d'Eſſai, I flatter myſelf, that the DUBLIN SOCIETY will view it thro' the ſame medium. To whom, with greater propriety, my Lords and Gentlemen, can any attempt to vindicate the honor and glory of Ireland be addreſſed than to your illuſtrious body---YE, who, as eminent for your births and fortunes, as for your attachment to the true intereſt of your country, conſider no object worthy your attention, but what has a viſible tendency to the public good. Already have Arts and Manufactures flouriſhed under your auſpices; even fair Science begins to raiſe her abject head thro' your interpoſition; and from the protection ye have vouchſafed to the curious and learned Diſquiſitions of the late Mr. Harris, as well as to the Writings of Mr. Smith, there is great reaſon to hope, that the preſent attempt may not be thought unworthy your notice and countenance.

I have the honour to ſubſcribe myſelf,

With the moſt profound reſpect,

My Lords and Gentlemen,

Your very great Admirer,

And moſt obedient, humble Servant,

SILVESTER O'HALLORAN.

Limerick, Dec. 23, 1769.

INSULA

INSULA SACRA.

THE great advantages ariſing from the ſtudy of Hiſtory, being univerſally acknowledged by antient and modern writers; and the enemies of Iriſh antiquities, having never preſumed to attack our annals, on any ſcore, but the *uncertainty*, the *fabulouſneſs*, and the *inutility* of our Hiſtory in particular; the preſent performance is intended, not only to *confute* theſe ill grounded charges, but to prove to my country-men in particular, what I hope, a much larger one, will, to Europe in general, "That a knowledge of our Hiſtory, will "throw more light, on the antient laws and "cuſtoms of the Celtic nations of Europe, as well "as on the ſtate of arts and letters, than that of "any other nation whatever, as our legiſlation was "the great reſervoir, from which they borrowed "their ſyſtems of Government; and our ſchools "the fountains from whence arts and letters emi-"grated to them---and that no Hiſtory ſeems ſo "capable of inſpiring the higheſt ſentiments of "honor, of bravery, and the love of their country, "as a well wrote Hiſtory of Ireland."

From the great care, the unexampled attention paid to the Hiſtory of their country, by the antient Iriſh, one ſhould ſeem to think, that it ought to be regarded with an higher degree of credit, than that of any other country whatſoever. For not only, did every great family of the kingdom, retain an Hiſtorian, but the ſtate appointed others of ſuperior degree, to examine critically every third year, the different annals of theſe SENACHIES; and whilſt the ſevereſt puniſhments were provided for ſuch

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as would dare abuſe this truſt, by advancing any falſhoods, their perſons and properties were ſacred, whilſt they adhered to truth. From theſe different records, a code of Hiſtory was formed, of which ſeveral well atteſted copies were lodged in different Repoſitories----as the Pſalter of Tara, of Caſhel, &c.----From theſe it appears, that the Iriſh were, from the moſt remote antiquity, a learned, a pious, and a warlike nation; that they were originally a Scythian colony, who under Phenius, the famous inventor of letters, firſt ſetled in Ægypt; and by the bye, from him it appears by a very antient Poem, beginning with Fen o FENIUS adbeapta that the Iriſh were alſo called Phenians; that Niul his ſon, and like him, a great ſcholar, married Scota daughter to the King of Ægypt, and reſided near the Red Sea, and whoſe ſon, was named Gathelus. That in the days of Sru grandſon to Gathelus, the Ægyptians becoming jealous of theſe people, expelled them the country. Theſe exiles ſailed from thence, and landed in Greece, and particularly at Crete, where they reſided for about fifty years. That in a conſiderable time after, they landed in Spain, from whence they invaded Ireland, with thirty large ſhips. Here it appears, that they found a people, not unacquainted with arts and letters, and ſuch accounts as *they* gave of their anceſtors, our SENACHIES tranſmitted to poſterity, which whether true or falſe, cannot affect the certainty of the faithful Mileſian records Thus far our annals.

But ſuch is the modern rage of Phyrrhoniſm, that ſyſtems of Hiſtory are oppoſed to real Hiſtory, and plauſible conjectures, to poſitive facts! Thus, regardleſs

gardleſs of the origin of nations, modern Hypotheſis tell us, that population coming from the Eaſt, all parts of the Globe muſt receive inhabitants from thence, according to their vicinity only. The Continent muſt be inhabited before Iſlands, and theſe in proportion to their proximity to the Continent: Thus Britain was peopled from Gaul, the Northern parts from the South; and from both, and after both, Ireland! Doubtleſs where we have no better guide, plauſible conjecture, even in Hiſtory, is admiſſible, but ſtill as conjecture only; but nothing can be more prepoſterous, than to attempt to overturn Hiſtoric evidence, by ſuch reveries. For both antient and modern Hiſtory, are abſolutely againſt this Hypotheſis; as both the Phænicians, the Tyrians, the Greeks, &c. have been formerly known, to eſtabliſh colonies at a vaſt diſtance from home; and Tacitus tells us, that ſuch as in remote times, made diſtant ſettlements, effected them by ſea---all the ſettlements made by the different ſtates of Europe, for theſe laſt four or five centuries paſt, are known to have been made, and are daily making, in regions the moſt diſtant, from the Mother Country.

Let us now examine the Hiſtories of the different countries, in which our Scythian anceſtors reſided, and ſee how far they ſupport the relations of our SENACHIES. Diodorus Siculus tells us, that, in very remote times, the river Nile was, as the country, called Egypt, but was afterwards changed to its preſent name, in honor of a great Prince, who by Aqueducts and Canals, conveyed its waters to the interior parts of the country; and it is worthy remark, that in the whole Ægyptian Hiſtory, one

Prince

Prince only, under the name of Nilus, or Niulus, is to be found; nor is it a name peculiar to any other country, but Ireland, where it is, at this day common. We alſo find the Nile, by very antient writers, called, Abanhi, and Abahis; but which names ſignified, the Lord, or Father of rivers. Now it is highly remarkable, that ab, is obſolete Iriſh for a Lord, a Father, and Abhan, is the known Iriſh, for a river. The Ægyptians we find claſſed into different orders according to the ranks of their Septs, ſo were the Iriſh. To their Prieſts were committed, the care of Religion, as well as of the Hiſtory and Antiquities of their country; the ſame avocations were *here* delegated to our Druids, Senachies and Bards. The Ægyptians had their hierographic or ſacred character, in which the myſteries of their Religion were treaſured up; and it was with the greateſt difficulty, that ſtrangers (which, by the bye, were the moſt learned amongſt the Greeks) would be permitted inſtruction in their hallowed rites. The Iriſh from the moſt remote antiquity had their Ogham, or Hierographic letter, in which was wrapt up, the moſt ſolemn and abſtruſe parts of Druidiſm; but which on the reception of Chriſtianity, was adopted to the ſecret tranſactions of Hiſtory only. But ſo far were they from permitting foreigners to any knowledge of it, that its ſtudy became penal to any, even of the natives, the Druids, and ſworn Antiquarians only excepted. And whilſt the ſacred, as well as common character of the Ægyptians, became totally loſt, the Iriſh have to this day, preſerved both of their's pure and uncorrupt, notwithſtanding the long and cruel wars they have been for ſome cen-

turies involved in, and the ſhameful neglect----Nay contempt ſhewn to both for a century paſt. Thus the learned Antiquarian Llhiud, in the firſt part of his Archæologia, (p. 9) obſerves, " The Iriſh who have kept their letter and Orthography beyond all their neighbouring nations, STILL CONTINUE THE SAME, which makes their writen language different from what they ſpeak." And this ſingle conſideration only, clearly points to the learned Antiquarians of Europe, how valuable our Language and Hiſtory ſhould be deemed.

The cloſe connexions between the Ægyptian and Iriſh nations, did not ceaſe, on the reception of Chriſtianity here; and it is ſurprizing to think, that the Chriſtian ſyſtem, in the moſt Weſtern country of Europe, ſhould be found exactly correſponding with the Ægyptian and Aſiatic Churches. This is proved from the Tonſure, the celebration of Eaſter, but above all, from the Anchorite Towers, yet ſtanding in Ireland, and which cannot be found in any other parts of Europe; and even in the Litany of our famous St. Aengusius, who on account of his employ of writing the lives of Saints, was called Hagiographus, we find him amongſt other foreigen Saints deceaſed in Ireland, call upon the Seven Ægyptians, who were interred in Diſert Ullid---his words are theſe, " S. S. *Septem Ægyptios de Diſert Ullidh, invoco in auxilium meum, per Jeſum Chriſtum, &c.*" And this ſhews that we were as early acquainted with Chriſtianity, as moſt nations round us; for our early writers tell us (and the great Uſher ſays the ſame) that the famous Conall Cearnach, was actually at Jeruſalem at the time of the Crucifixion, & related the whole ſtory to Cormoc, King of Ulſter, on his return home.

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The Rev. Bede, in his Eccleſiaſtical Hiſtory of Britain, in (l. 3. cap. 25 & 26.) tells us, that a famous Synod was held in Northumberland, A. C. 664, to determine the time of celebrating Eaſter; as the Iriſh Biſhops who then, and for thirty years earlier, *governed* and *preſided over* the Churches of Britain, adhered to the Eaſtern Church in theſe and other Diſciplines. And in a ſolemn debate in the preſence of Oſwin the King, his Queen and Court, St. Colman at the head of his Iriſh Clergy, delivered himſelf thus, "The time of celebrating Eaſter which "I obſerve I have received from my anceſtors, "who ſent me hither as your Biſhop; WHO BEING "ALL VIRTUOUS AND GODLY MEN, have after the "ſame manner obſerved it. But that you may not "think too light of it, or that it ſhould be eaſily "rejected, it is the ſelf-ſame which St. John the "Evangeliſt, Chriſt's eſpecially beloved Diſciple, with all the Churches under him, obſerved." Thus the correſpondences between our anceſtors and the Ægyptians are ſhewn, and indeed in a ſurprizing manner, conſidering the remoteneſs of the times in which they happened.

As to their reſidence in Greece----all Greek writers are unanimous, that in very antient times the Greeks were rude, barbarous and uncivilized, totally ignorant of arts and agriculture, and living on vegetables and water; 'till about thirteen centuries before the birth of Chriſt, that a ſet of people expelled Ægypt, came into Greece to ſearch out new ſettlements. With theſe ſtrangers came arts and letters, a knowledge of Religion, of civil Government and of Agriculture. Their firſt care was to cut down the woods of which the uncultivated country was full, and to teach the people til-

lage, Cadmus brought the firſt Alphabet into Greece, which conſiſted of but ſixteen letters. They had, as Diodorus obſerves, a language of their own, ſome words of which he affirms, were preſerved in Greece in his days, but particularly what regarded their Theology. Their Gods were called Cabiri, their Prieſts Corybantes, and their Curetes, or Warriors, were held in the higheſt eſteem all over Greece. Thus far all Greek writers agree; but who theſe extraordinary people were, the Hiſtories of all nations are ſilent. But if we compare this account with the Migrations of our anceſtors, we will find a moſt aſtoniſhing coincidence. For the time mentioned by the Greeks, of the arrival of theſe exiles in their country, exactly agrees with theſe of our SENACHICS, being about thirteen centuries before Chriſt. As the firſt care of theſe people in Greece was, to clear the country of woods and to cultivate the ground, ſo was it of the Mileſian colony on their landing in Ireland; for in their retinue we find were twenty-four chief huſbandmen, to each of whom and their followers, were particular diſtricts allotted, to be cleared of woods and ſown with grain, which lands to this day, retain the names of their original reclaimers. Whether the Cadmus of the Greeks, will be allowed to be our famous Gathelus, from whom we are to this day called [illegible] I cannot tell, but this is certain, that our Alphabet at this day conſiſts of but ſeventeen letters, and that between theſe and correſponding Greek ones, there appears the greateſt ſimilitude as well in name as figure. We are told that theſe ſtrangers in Greece, celebrated their ſacred myſteries in woods and groves; and nothing is more certain than that in theſe places,

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our Heathen Druids worſhipped, and which religion we ſhall ſhew, ſpread from Ireland to Britain and Gaul.

We are told, that many words of the firſt improvers of Greece, were in later times retained in their language, and particularly what regarded Religion. Let us ſee how far our language juſtifies this remark. *cor*ʊ*ha*ꝛ*pe* is Iriſh for a Shepherd, and Ερυω in Greek ſignifies to watch, or to take care of. Ερα in Greek is earth, and in Iriſh it is *u*ꝛ. δρῦς is Greek for an oak, and the ſame in Iriſh is ʊeꝛ. δημος is Greek for people, and ʊ*u*ꝛ*n*e is Iriſh for the ſame. ʊ*Sheaꝛna* is Iriſh for a Lord, a ruler, and in Greek he is called Τυραννος, &c. The Gods of theſe ſtrangers were called Cabiri, and co*bhaꝛ* in Iriſh ſignifies help, aſſiſtance from above: their Prieſts were called Corybantes, and ob*an* is Iriſh for ſudden, ſpeedy----Hence it would appear that the Cabiri, were their Penates or houſhold Gods; and the Corybantes, the Prieſts of the Cabiri, as they were called upon on ſudden emergencies. Their Warriors were called Curetes, and c*uꝛa*ʊhe is the Iriſh for an hero or champion; and a renowned order of Knighthood in Ulſter, went formerly by this name. Thus whilſt Diodorus tells us that theſe Poliſhers of Greece had a language of their own, of which many words were then preſerved, points out the identical people by the proofs he brings, without probably knowning that he does ſo. Their celebrated Iſthmian and Olympic games moſt probably came from us; becauſe prior to theſe of the Greeks, we find at Tailtan in Meath, ſimilar games, but much more magnificent. This place and theſe games

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were ſo called in honor of Tailte, daughter to Maghmore, King of Spain, to whoſe memory they were inſtituted by Ludghaidh Lamhfada in gratitude for the care ſhe took of this Prince's education in his minority. Theſe games continued fifteen days before and after the firſt of Auguſt, which month yet after him, bears the name of Luꝺhnaγ a, or the month in memory of Ludghaidh; and the firſt of Auguſt was the grandeſt day of theſe games, from which moſt probably the Engliſh name of Lammas day took its riſe. Hence it was that our country becauſe ſo celebrated by the Early Greeks, by the name of the Iſland of the Hyperboreans, (for this moſt aſſuredly was the country) and our anceſtors are there called Ἱερον Γένος or the ſacred nation; hence it was that we find Orpheus in his Argonautics many centuries before Chriſt, deſcribing Jaſon's ſailing by the Iſland of Ireland.

Πὰρ δ' ἄρα νῆσον ἀμείβεν ΙΈΡΝΙΛΑ.

To which Junius Hadrianus alludes in theſe lines,

Illa ego ſum Graiis, olim glacialis Ierne
Dicta, & Jaſoniæ puppis, bene cognita nautis.

Palladius, appointed by Pope Celeſtin for the Iriſh Miſſion, was a Greek: many Inſcriptions have been formerly found in Hebrew and Greek, (and probably might ſtill) at Cluan Mac Noiſe. At Liſmore many of them ſtudied. The Church of Trim was called the Greek Church: Dobda, a Greek Biſhop, accompanied our famous Virgilius to Germany; and in many of our Monaſteries, divine ſervice was formerly performed after the Greek manner, as Uſher, Colgan, &c. obſerve. Many Engliſh writers, after the days of Henry the Second,

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as I find quoted by Gratian-Lucius, reproach our country in that, " *Romano more in Hibernia non vivebatur, ſed magis Græco.*" Thus whilſt theſe critical enquiries prove the great certainty in theſe parts of our Hiſtory moſt objected to, they highly illuſtrate the antient ſtate of arts and letters.

The reſidence of the Scythian colony in Spain, has been conſtantly preſerved as a Tradition amongſt the Spaniards. De Feria y Souſa, a Spaniſh Knight, in his Hiſtory of Portugal, mentions Gathelus's arrival there, as well as their ſailing from thence ro Ireland, as traditionary. D'Altereti in his Spaniſh antiquities, as well as Florianus de L'Campo, affirm the ſame; and Iriſh Brigades being early in the Spaniſh ſervice, ſeems to prove this affinity. In the days of Elizabeth we find the Iriſh enter into treaty with the Spaniards, on the footing of being deſcended from one common ſtock, as may be ſeen in the Pacat-Hibern. Hence it is, that at this day, the previledges of natural Spaniards are accorded to the Iriſh who ſettle there, and particularly in Galicia and the Northern provinces. But no evidence can be fuller on this head, than a MS. found ſome years ago, in a Monaſtry in Galicia, by Sir John O'Higgin, Councellor of ſtate, and firſt Phyſician to Philip the Fifth, fairly wrote on parchment by Sedulius the younger, (for in the fifth century there was a moſt renowned poet of the ſame name and country) who figured in the eighth century. The title of it is, *Concordantia Hiſpaniæ atque Hiberniæ, a Sedulio Scoto, genere Hibernenſi & Epiſcopo Orotenſi*; and the following affair gave riſe to this tract. Some Eccleſiaſtical diſputes having ariſen in Spain, he was appointed by the Pope, Biſhop

ſhop of Oretto, and to preſide at a Synod there, in order to reconcile parties; but they objecting to him his being a foreigner, to prove to them that he was intitled, as an Iriſhman, to become Denizen of Spain, he wrote the above. The cloſe connection between the early Spaniards and Iriſh, can be yet traced from many things; as from names----Iſabella being a name common in Spain, and ſtill ſo amongſt our Iriſh females----from words, as *ſtrade*, a ſtreet which is Spaniſh----from coins as we ſtill call four-pence, *teſtoon*, and *real* a ſixpence----thus an half-crown is yet called in Iriſh a piece of eight *teſtoons*; but leaſt theſe might be ſuppoſed Iriſh names, I muſt obſerve that our antient ſmall coins, were the p*ni*ꝺ*in* from which the Saxon penny was borrowed, the Scp*u*b*al*, or three-pence a bo*n* or four-pence pieces.----Thus it is demonſtrable that our anceſtors came to Ireland, a great, a pious and warlike race; and with what juſtice the Biſhop of Fiſecoli applied this line in his deſcription of Ireland to our countrymen,

Inclyta gens hominum, milite, pace, fide!

With them they brought theſe arts and ſciences, for which they were ſo celebrated in Ægypt and Greece; and if we critically examine the antient Iriſh legiſlation, we ſhall find it the work of a wiſe and moſt learned people, and its great durability proves it. To hope by ſevere & penal laws, to make mankind better and juſter, the Hiſtory of all times denies; but to form a conſtitution which people with all their aggregates of virtues & vices, were equally intereſted to preſerve----and whilſt it was ſo formed as to make a ſmall State reſpectable, yet equally capable to render a more extenſive one great and powerful,

powerful, ſeemed to be reſerved for the Ἱερον Γ'ενος or antient Iriſh----we ſhall give a ſlight ſketch of it.

By the antient conſtitution of Ireland, which was coeval with the firſt Mileſian invaders, the kingdom was divided between the ſons of Mileſius, and their poſterity only. To each was aſſigned his particular province; but to prevent theſe wars which Princes upon an equality might be drawn into, a Supreme Monarch was elected from the blood Royal, to whom, and to the great Council of the nation, all diſputes and appeals from the Provincial Councils were ſubmitted. If any Prince went retrograde to their deciſions, he was admoniſhed, and, if neceſſary, compelled to ſubmit, as the other provinces ſent their quota's of men to add weight to the national determinations. Under each of theſe Princes in his province, was eſtabliſhed an hereditary order of Knights, who by their vows, and from their education (for they were entered into each Academy at ſeven years old) received the moſt refined notions of honor, juſtice and bravery. For by their vows they were obliged to protect the diſtreſſed, to ſupport the honor and dignity of their country againſt all people whatſoever; and never to inſult, much leſs attack a defenceleſs enemy, or ſurprize an avowed one. Every Prince was neceſſarily of the order of his own dominions; but there was an order ſuperior to all theſe, which ſeemed peculiar to the Royal line of Mileſius *only*. Theſe were called *Niagba Naſc* from a chain of gold they wore round the neck, with a breaſt-plate of the ſame metal. No Prince could preſume to become candidate for the Monarchy, who was not previouſly

elected into this order: it was even deemed ſacrilege to attempt it. Thus in the fourth century, on the death of Criomthan the Monarch, Hugh, King of Leinſter, took poſſeſſion of the Royal Palace of Tara, in hopes of ſucceeding him; but upon his own Druids and Senachies remonſtrating to him the outrage he offered to God, and the conſtitution, by preſuming to occupy the *Houſe of Tara*, who never was Knighted, he immediately relinquiſhed his pretenſions, and gave way to Niall the Great, ſirnamed of the Nine Hoſtages. By which we ſee that the Curetes of Greece, and Curai the of Ireland, were the ſame people.

That our Princes adhered ſtrictly to their vows, as well as our inferior Knights, every page of our Hiſtory proves. In all invaſions and inteſtine wars from the beginning 'till long after the diſſolution of our Monarchy, every thing was determined by honourable war; no ſurprizes, no ſubterfuges, or ſuperior generalſhip was known; and to attack an enemy under any kind of diſadvantage, was highly diſhonourable. So in the latter end of the ſecond century, in the bloody wars between the Monarch Con of the 100 battles, and Eugene, the Great King of Munſter, we find a very ſtriking proof of this. It was propoſed in Council the night before that deciſive battle of Moy-Lena, to ſurprize the Munſter army by night; on which Gaul Mac Morni Con's, General and chief of the Conaught Knights, made this noble anſwer, "On the day "that I took the vows of an Hero or Knight, I "engaged never to attack my enemy by night, by "ſurprize, or under any kind of diſadvantage, nor "ſhall I now break it." Was any Ptince determined

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on war, notice was ſent to his antagoniſt, and the number of troops, time and place were previouſly ſettled. Even when an ambitious Prince aimed at the Monarchy, he gave public notice of his deſigns: thus when Mac Con, in the third century invaded Ireland, he ſent Heralds to Arthur the Monarch, ſon to Con, requiring a diviſion of the kingdom, or to meet him on the plains of *Moicrueimbe*. Arthur accepted his laſt propoſal, and that day fortnight was the battle fought.---Theſe little anecdotes are extracted from moſt reſpectable old manuſcripts. Even in much later times when Brien Boru ambitioned the Monarchy, he ſent his Heralds to Malachy the then Monarch, requiring him to reſign his title peacably, or fight him in a month; but he not being able to collect troops ſufficient to meet Brien at the time appointed, he required and got twelve months longer. And not finding himſelf even then able to cope with the King of Munſter, thro' the great weakneſs of Government and very little power veſted in the Monarchy by the Daniſh wars, he then ſurrendered the Government to Brien, and retired to his principality of Meath. Nay, in the deciſive battle of Clontarf, in which the Daniſh power was totally annihilated, we find it fought by mutual agreement, made between Brien and the King of Leinſter who joined theſe foreigners.

But tho' we have ſeen in Ireland, as in all other countries, inteſtine wars and commotions, yet they could not ſhake the fundamentals of the conſtitution. None durſt preſume to become a candidate for the Monarchy but one of the blood Royal; and even he, tho' elected, was neither proclaimed

or acknowledged by the people, 'till he produced the proofs of his blood and of his Knighthood; then it was that the chief SENACHIE or Antiquarian recited his pedigree aloud and diſtinctly, thro' all its branches, 'till he came up to *Gollamh* or Mileſius. And this is ſo true that from Heber to Roderic O'Conner, including a ſpace of two thouſand five hundred years, none ſate on the throne of Ireland, but a Prince of the blood Royal, except an unnatural Plebeian uſurpation in the firſt century of a few years.

That the whole nation might be equally intereſted in ſupport of the conſtitution, the people were claſſed according to their rank and families, from the Prince, Knights and Lords, to mechanic trades and huſbandmen. By this means the purity of blood became a national object, and will demonſtrate the neceſſity of the numbers of Hiſtorians and Antiquarians Ireland formerly had, and of the exactneſs of their records. But whilſt they took care with a ſcrupulous exactneſs, to tranſmit the actions of our Princes, ſuch as they were, to poſterity, theſe of our Knights, lawyers, phyſicians, nay huſbandmen and mechanics, who excelled, were not forgot. Our Hiſtorians are loud in their praiſes of our antient Knights, as well as the great learning and ſtrict juſtice of our *Brethons* or judges: Feighinign, who in the firſt two century trepanned the King of Ulſter, is not forgot, nor Uachadane, the famous director of mines, ſome ages earlier, no not even theſe firſt tillers of Ireland. Thus merit being diſtinguiſhed in every ſtation, every Sept became content with their lot; but leſt this claſſing of the people might be thought too great a reſtraint on genius

us and abilities, I muſt inform the reader, that men of eminence were not nevertheleſs prevented from ſhining in other profeſſions different from their Sept. Thus, tho' the Mac Liagh's were but hereditary phyſicians, as then ame declares, yet we find an Archbiſhop of Caſhell of this name; and the chief Hiſtorian of Brien Boru was a Mac Liagh. So that by the principles of the conſtitution, the power of injuring the ſtate only was prevented by theſe laws; for the particular rights of each family being known, to preſume beyond this, except by merit or eſpecial grace, was impoſſible.

The fine arts were honored in Ireland in a more eminent degree than in any other country under the Sun. The Literati were in fact the Miniſters of State: their perſons were inviolate, and they ranked next to Princes of the blood. Eſtates were ſettled on them; and, in all commotions and wars, they were protected by all parties; nor does a ſingle inſtance occur in our Hiſtory of the leaſt violation of this God-like law. Our Heathen Druids were as zealous to convert and inſtruct their neighbouring nations as afterwards were our Chriſtian preachers; and nothing is more certain, than that this doctrine of which the antient Greeks and Romans ſpeak with ſo much veneration, took its riſe here; and were there no other motive for the preſervation of our annals, but the great light they throw on the antient ſtate of Europe, this alone ſhould entitle them to the protection of the learned and curious. For not only are our Hiſtories full of the great power, veneration and learning of our Druids from the earlieſt Antiquity, but the very names of their deities, altars, and other remains of them are radical

Iriſh.

Iriſh. Some writers ready to attribute every honor to the Greeks, have aſſerted that the word Druid is derived from the Greek δρῦς an oak; but the truth is that it is radical Celtic, and like many others adopted by that people. For the original Greek for an oak is σ'αρωνις, hence the Gulph of ENGIA was by Pliny called SINUS SARRONICUS, on account of the numbers of oaks ſurrounding it; and it was for this reaſon, that the Druids were alſo called by theſe people Σ'αρωνιδες, as Diodorus Siculus obſerves. Beſides, Laertius confeſſes that the Druids were an inſtitution earlier than the Greeks, and that they borrowed from the Druids, not the Druids from them. Godovinus in his notes on Cæſar, tho' he confeſſes his ignorance of the Etymology of the word Druid, yet he judges it rather Celtic than foreign, " *Perincerta* (ſays he) *eſt illa Etymologia, verique ſit ſimile, Gallos illis Gallicum nomen Impoſuiſſe, non peregrinum.*"

The word Druid being then Celtic, its radix is found in the Iriſh *only*, being derived from Dair an oak; and our Heathen Divines were known by no other name but Draoithe; & I beleive it is unneſſary to inform the reader that the T & D, were formerly uſed indifferently (and are yet in Iriſh) for the ſame letter. To this day a Diviner, or Cunning-man, is called by us Draoithe, which even determined part of their office; and ſecond ſight, a property ſuppoſed inherent to this order of Religious we yet call Draoitheachd or Druids knowledge. But when it is known that every letter in our Alphabet, is the name of ſome particular tree; and when it ſhall be demonſtrated that the antient Alphabet uſed

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in Britain and on the Continent was the Iriſh ; and that the accounts of theſe people are *inexplicable*, but by the aid of Iriſh Hiſtory, I think our claim muſt be allowed.

Apollo was a Deity highly revered by the Gauls, as Cæſar tells us, and they worſhipped him under the name of Belin, and Belinus ; and to this day the month of May is by us called Beal, and the firſt of May was a grand feſtival here, on which day the fire ſacred to Belus was light up, ſome rude commemoration of which is yet preſerved amongſt us. The ſame ſays, that Mercury was highly worſhipped in Gaul under the name of Teutates, or the God of Travellers ; and Dia is Iriſh for God, and Tuath a country. But beſides the Druids, antient writers mention another order of Religious amongſt the Gauls, called Samnothei, of whom all writers ſeem totally ignorant. Yet amongſt our Deities, we find Samhuin in great repute, and to whom the month of November was ſacred, and which yet goes by this name. On the eve of November were the great fires of *Samhuin* light up, all the culinary fires in the kingdom being firſt extinguiſhed ; and it was not only ſacrilegious, but highly penal to light the Winter fires, but from this ſacred one given out by the Samnothei or Prieſts of Samhuin, and for which the head of every houſe paid an annual tax not unlike St. Peter's pence. The Supreme Temple of Samhuin was called Tlachta in Meath, from which it would ſeem Tamlacht Abbey near Dublin took it's name ; and from him it ſeems probable that the antient Sabines, and from them the Romans borrowed their Sangus, Sanctus,

Sancus

Sancus and Semo-Sanctus; for according to Ovid all theſe names employed the ſame Deity.

Querebam nonas ſancto Fidione referrem,
An tibi Semo pater; tunc mihi ſanctus ait.
Cuicumque ex iſtis dederis, ego munus habebo;
Numina terna fero, ſic voluere cures:
Hunc igitur veteres donarunt æde Sabini
Inque Quirinali conſtituere jugo.

The Stone Altars on which the Druids ſacrificed, many of which yet remain in Britain, France, but particularly in Ireland, are in all theſe places called *Crom-liacs*; and Crom is Iriſh for bending, adoring, and Liagh a ſtone, on account of their being placed in a ſloping poſture. But as we find ſome of theſe quite Horizontal, I cannot agree to this derivation. We know that Jupiter was highly revered here under the name of Crom, and Cruim is obſolete Iriſh for thunder; hence the Prieſt of this Deity was called *Cruim-thear*; therefore *Crom-liach* muſt ſignify the Altar-ſtone of Crom. The Carneades, Catherns, or heaps of ſtones piled on one another, and not unlike the Mercurial heaps of the Greeks, are ſo called in all the Celtic Dialects, and is ſtill the common name with us, and is derived from the verb *Carnaim*, to pile up. The Belus of the Gauls, and Apollo of the Greeks, appearing to be the ſame, perhaps the Carnean Feaſts of Apollo, might be taken from us, Apollo being ſirnamed Carnus; and from whom May was called Καρνειος Μην.

But beſides the great light, our Hiſtory properly conſidered, is capable of throwing on the remote ſtate of Europe in general, Britain in particular is deeply

deeply intereſted in this enquiry. It appears, (and the Rev. Bede is my author) that the Saxons in the beginning of the 7th Century were idolaters and illiterate; and that Oſwald, King of Northumberland, who was educated and converted in Ireland, deſirous of reclaiming his ſubjects, requeſted of that people a Biſhop for the miſſion; and they accordingly ſent him St. Aidanus, a Prelate of a moſt mild and pious diſpoſition. That he preached to the people in Iriſh, and that the King himſelf was the interpreter; that numbers of pious and holy men from Ireland continued their preaching, and converting the people, of, not only Northumberland, but the other different Saxon governments; that they inſtructed men, women and children, and made many foundations in Ireland for their reformation, where theſe ſtrangers were ſupplied, not only with meat, drink and lodging by the hoſpitable Iriſh, but even with cloaths, books, and inſtruction gratis. Beſides Aidanus, we have ſtrong reaſons to think his ſucceſſors preached in Iriſh there, which ſeemed then the Court language of Britain. For 30 years after the entrance of the Iriſh Clergy into Britain, at the great Synod held to ſettle the diſputes about the Tonſure, and the celebrating of Eaſter, &c. at which Oſwin, King of Northumberland, (who received his education and baptiſm in Ireland, and was well ſkilled in the Iriſh tongue) his Queen, and ſon, Agilbertus, Biſhop of Paris, but who was educated here alſo, and many other holy Biſhops and Doctors, Iriſh, as well as foreigners, aſſiſted. In this Synod it appears, that the Iriſh Clergy muſt have ſpoke in their mother tongue; becauſe Bede is poſitive, that Ceadda, that holy Biſhop (and he

alſo an Iriſhman) was the faithful interpreter between both parties; and this writer himſelf, in the courſe of his Hiſtory before us, gives many proofs of a critical knowledge of the Iriſh tongue. Hence we ſee, and ſhall prove, how replete with Iriſh roots the Engliſh tongue is, and how the antient Saxons came to make uſe of the Iriſh letter. From theſe and many other reaſons, too long to be here detailed, we may ſee, what clear reaſons that moſt learned Antiquarian Lhuid had, to aſſert, *That it was impoſſible to be a Maſter of the Britiſh language, or indeed to inveſtigate the Antiquities of the country, without a knowledge of the Hiſtory and Language of Ireland.*

Very many Centuries before Chriſt, we read of celebrated Literary Foundations in Ireland, and by the acknowledgments of moſt foreign Writers, what Arts and Sciences were in repute on the Continent, after the reception of Chriſtianity, came from Ireland. No one can be fuller on this head than the Rev. Bede. Antiſſidorus, as quoted by Camden, is loud in his encomiums on our countrymen---" What ſhall I ſay (he cries to Ireland) which, notwithſtanding the peril of the ſeas, ſends troops of Philoſophers to our coaſts," &c. In the Paris Breviary, on the feaſt of St. Gertrude, we are told, that, whilſt ſhe ſent to Rome for Holy Reliques, ſhe ſent alſo to Ireland for learned Doctors, to explain the Scriptures, inſtruct her Religious, and preach to the people. Fleury, in his Eccleſiaſtical Hiſtory, praiſes Charles the Bald for the re-eſtabliſhment of letters, by ſending for learned men from all parts, and particularly from Ireland to inſtruct his people. Was a man of letters in Britain

tain or on the Continent miſſing, it was immediatly concluded that he had gone to Ireland---- *Amandatus eſt ad diſciplinam in Hibernia!* and in the life of Sulgenius we are told,

Exemplo patrum Commotus amore legendi,
Ivit ad Hibernos, Sophia mirabile Claros.

In a word, what teſtimony more glorious can be given, than what ALLEMAND, and a foreigner too, in his *Hiſtoire Monaſtique de l'Irlande*, atteſts, of the eſteem this country was held in all over Europe, inſomuch "that it was enough to be an Iriſhman, or to have been in Ireland, to become the Founder of ſome religious houſe." Hence it is, that, on the eſtabliſhment of the Univerſities of Paris, Pavia, and, after them, of Oxford, we find Iriſhmen were the firſt Regents, Profeſſors and Directors of them; and we have proofs, that the very manner of conferring literary degrees came from Ireland. That I may not here appear to exaggerate, I ſhall offer ſome of them.

By the original conſtitution of Ireland, men of letters preceded the Nobility; and, as Knights, were diſtinguiſhed by a chain of gold, with a gorget of the ſame metal, and every other ſubordination by the colors of their garments, ſo were the *Ollams* or Doctors in different Sciences, by a *Birede*, or Doctor's Cap, and a gold ring on the finger. Theſe rules were eſtabliſhed here above 800 years earlier than the Chriſtian æra. Soon after the founding of Univerſities on the Continent, we find, that ſuch as paſſed Doctors contended with Knights for precedence, and to ſettle this diſpute, many of them were knighted; but others kept their rank without ſuch creation, and were called Milites Cle-

rici. Does not this clearly allude to our cuſtoms? Saluſtius Tiberius a Corneto, in a work printed at Rome in 1621, gives us the formulary of the inſtrument for Doctorſhip in Phyſic and Philoſophy, in which are the following remarkable words, "*Biretrum in capite, annulum in digito, oſculum pacis, & ſingula Doctoratus inſignia.*" Now the word *Biretrum* is not Latin, nor to be found in claſſical writers, tho' I am told the cap of Cardinals is ſo called; it is an Iriſhciſm, and like very many others, latinized, being derived from bapq and *Eadach*, a covering for the head. When Cruſius, in 1616, was crowned Poet Laureat of Germany, a crown of laurel was put on his head, and a gold ring on his finger. The inſtrument of Wagnerus, who preceded him in this honor, runs thus: "*Te per Laureæ impoſitionem, & Annuli traditionem, Poetam Laureatum facimus.*" And here the words *Annuli traditionem* are too remarkable to be paſſed unnoticed; as if, whilſt they ſtill obſerved the cuſtom of beſtowing the gold ring, they totally loſt the cauſe that gave riſe to it.

From what has been ſaid, we cannot be ſurprized to find Ireland, in all ages, ranked amongſt the firſt nations of Europe, even Centuries before the Council of Conſtance! and tho' it clearly appears, that we had in Ireland Chriſtian Miſſionaries, from the very dawn of Chriſtianity, yet was it not till the year 431, that Palladius was ſent by Pope Celeſtin as Apoſtle of Ireland, and ſoon after him, Patrick appeared, who, by the acknowledgment of Ninius and Jocelyn, both Britons, and the other writers of his life, conſecrated no leſs than 350 Biſhops during his miſſion here. Now when it is known, that,

that, by the early deciſions of Councils, Biſhops were ordained for large cities, or to ſuperintend numbers of inferior clergy, as now, we muſt form a moſt extenſive notion of the conſequence and populouſneſs of this country in theſe early days; whereas it was not till the year 582, that Pope Gregory ſent Auguſtin the Monk to convert the Engliſh nation, according to Bede; and from Gregory's letter to Auguſtin, and preſerved by this writer, it appears, that he had the Pope's permiſſion to conſecrate twelve Biſhops only. Nay, from my Author, it would ſeem, that mere chance put it into this Pope's way, to attempt the converſion of Britain. For he tells us, that, at a public ſale of young men at Rome, this Pontiff took notice of ſome of very fair ſkins, and remarkable beauty, and upon enquiring their country, found them Britons. He then demanded, if they were Chriſtians, and if Chriſtianity was eſtabliſhed among them? and being anſwered in the negative, he formed the reſolution of converting them. Nay 50 years after this, we find Iriſhmen every where to preſide over them, as Biſhops and Teachers; and in the year 1152, Palliums were ſent from Rome by Pope Eugene the Third, for the four Archbiſhops of Ireland, under whom were 35 Biſhops, and this after the kingdom had been greatly weakened by a Daniſh war of above 200 years; whereas England and Wales united have at this day but two Archbiſhops, and 24 Biſhops. When Henry the Second aſſumed the ſtile of Lord of Ireland, which, as Sir John Davis obſerves, tho' but a mere feather, yet ſo high did he value it, that he placed it before his hereditary titles Duke of Acquitaine and Normandy.

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The power of the Iriſh by land and ſea, was equal to their reputation in letters. Early they began to extend their conqueſts, and the Hebrides, Iſle of Man, and Northern parts of Scotland, acknowledged their force. Their invaſions of Britain and Gaul were many and ſucceſsful; and we have clear proofs of their being a great maritime power, and of their cloſe connection with theſe nations of Germany, the ſworn enemies of the Roman power. Even their commerce in theſe early days was great and extenſive; and Tacitus, in the firſt Century, declares. the ports of Ireland were better known for trade, and more frequented, than theſe of Britain. Our Monarch was called Ard Righ, which ſtrictly ſignifies Emperor; and, far from that ſimplicity of manners, and want of ſtate, attributed to our Emperors, I ſhall ſhew, that they always appeared in great ſplendor and ſtate, and were conſtantly attended by body-guards. Reachta, ſirnamed of the red arm, was ſtiled Monarch of Ireland and Albany. Ugaine the Great is, by our writers, called Emperor of Ireland, and of all the Weſtern Iſlands of Europe. Crinthan the Hero, Cathiremore, Criomthan, Niall the Grand, Dathy, &c. are famous, in our annals, for their ſucceſsful invaſions and conqueſts in Britain and Gaul. Hence it was, that, in the Council of Conſtance in 1417, when the Engliſh would not be admitted to vote as a nation, Canoniſts being clear, that they were but a province of the German nation; they claimed this diſtinction by their Prince's being Monarch of Ireland. For, ſaid their Advocates, according to Albertus Magnus and Glainville, Europe was early divided into four *free* kingdoms, to which all other

parts

parts were ſubſervient---namely, Rome transferred to Germany, Conſtantinople, Ireland, and Spain! And yet how ſtrange ſoever it may appear, it is nevertheleſs an incontrovertible fact, that the *real* connections and relationſhip between Ireland and Britain, tho' ſo neceſſary to be known by every Iriſhman, has not yet been clearly explained or underſtood; and this principally owing to the ſhameful neglect of our Hiſtory. To this it is, that our accounts of the riſe, progreſs, force and extent of the Engliſh legiſlation *here* are ſo confuſed, and our inductions from them ſo inconcluſive.

Having ſhewn what light theſe parts of our Hiſtory, ſuppoſed leaſt defenſible, have thrown on Arts and Letters, we ſhall now prove the ſuperior knowledge our anceſtors had, in the very Natural Hiſtory of their country, over the moderns, and what great attention is due to our annals. Gerard Boate, State Phyſician of Ireland, in the times of the Commonwealth, publiſhed a Natural Hiſtory of the country, in which he tells us, "That all the mines which "are at this day found in Ireland, have been diſ-"covered by the new Engliſh, that is, ſuch as "came here in, and ſince the days of Queen Eli-"zabeth; as to the Iriſh themſelves (adds he) be-"ing one of the moſt barbarous nations of the "whole earth, they have been at all times ſo far "from ſeeking out any, that, even in theſe laſt "years, none of them all, great or ſmall, have ap-"plied to, or furthered that buſineſs." The famous Judge Boate was a ſucceſſor worthy this candid Doctor, of whom our great Swift ſays,

"A Boate a Judge! pray where's the blunder?
"A wooden Judge is no ſuch wonder."

Let

Let us ſee how far our Hiſtories ſupport the Doctor's charge. The evidences that Ireland was rich in all ſorts of mines, and that they were early worked here, are full and clear. Uachadane, wrought mines of gold and ſilver, many centuries before Chriſt; and Muimheanan the Monarch, had corſelets of gold, with chains of the ſame metal made, which he preſented to the moſt eminent of his Military. Gold handled ſwords, and ſhields and breaſt-plates of pure ſilver were made at Airigid-roſs, for the ſame purpoſe----About thirty years ago, ſeveral gold corſelets were found near Smerwic-boy, in the county of Kerry, which Mr. Smith, in his Natural Hiſtory of that country, ſuppoſed to be part of the treaſurers ſent to the Iriſh, in Queen Elizabeth's days. But Sir George Carew, then Preſident of Munſter, in his Pac. Hib. tells us, that Mac Eagan, Apoſtolical Vicar, did abſolutely diſtribute this money, amongſt the Iriſh Chiefs, and he is even minute enough, to tell us each man's proportion; beſides, ſuch corſelets have been found in many other parts of Ireland, two of which my brother purchaſed. Many gold handled ſwords have been alſo diſcovered; and that no doubt ſhould remain of their Antiquity, the blades are of a mixt braſs. The large quantities of pure gold, preſented to our churches formerly, the great quantity of church-plate, the immenſe ſums of money, carried out of the kingdom by the Danes; but above all, their obliging the head of every family, ſubject to them, to pay annually an ounce of gold, are undeniable proofs of the riches and ſplendor of the antient Iriſh----Even part of the Boreimhe Laighen, paid for

for above four hundred years, into the Monarch's treaſury, by the province of Leinſter, was ſix thouſand ounces of pure ſilver.

Amongſt other natural curioſities, about Lough-Lene, our early writers tell us, that in the four points of this Lake, were as many rich mines worked: and theſe were copper, lead, tin and iron. Not many years ſince, a very rich mine of copper was diſcovered on the borders of Killarney, in working of which, they found ſhafts had been ſunk formerly, but overflowed by the Lake, and here alſo they got miners tools. Ignorant people deemed this a Daniſh work; as if a ſet of lawleſs Banditti like them, who ſubſiſted by rapine and plunder only, could attend to cultivate the works of peace! As to the lead mine, it is a known fact, that ſuch an one was opened at Caſtle Lyons, near the ſide of the Lake about fifty years ago, by an Engliſh company; and again worked by an other company, about twenty-eight years hence. Mr. Smith acknowledges to have found, near the Lake, an ore which contained tin; and the proofs that iron mines were formerly carried on here, are many. Thus we ſee, how attentively every remains of Iriſh Antiquity, ſhould be regarded; even old ſongs, ſhould not be too ſlightly paſſed over. Thus, the Biſhop of London, in his edition of Cambden, tells us, that, "The Biſhop of Derry being at dinner one day, "an Iriſh Harper came in, and ſung an old ode to "his harp, the ſubſtance of which was, that in ſuch "a place, pointing to the very ſpot, near Bally-ſhan-"non, a man of gigantic figure lay buried, and "that over his breaſt and back were plates of pure "gold, and on his fingers rings of the ſame &c.

" The place was ſo minutely diſcribed, that two of " the company were tempted to examine into it; " and did accordingly find two thin pieces of pure " gold." A figure of one of which Mr. Harris gives ----But beſides the internal proofs of our knowledge in mineralogy, we find theſe confirmed by foreign evidences ---Thus, Donatus, Biſhop of Feſicoli, in his deſcription of Ireland, and who wrote above one thouſand one hundred years ago, celebrates the richneſs of our mines, and the magnificence of the of the people, in the following line :

Inſula dives opum, Gemmarum, veſtis, & Auri.

Cambrenſes himſelf, ſubſcribes to the plenty of our mines ; ſo does Stainhurſt ; and Junius Hadrianus, the Dutch-man, gives the following teſtimony of them.

——— ——— *Stanni fodinas*
Et puri Argenti venas.

From all which, we may ſafely conclude, that our Doctor was as WOODEN, a naturaliſt, as his ſucceſſor was, a judge.

As to their love for their country, no nation carried it higher. It was the theme of their Bards, their Senachies, and Hiſtorians ; hence, beſides her many acknowledged names, ſhe received Poetical ones, according to the fancy of the Bard ; as Eıꞃe-ꞃꞃꝺ lofty Ireland, Eıꞃe-oꝺh virgin Ireland, to denote its unconquered ſtate, *Inꞃ na* Rıoꝫh the iſland of Kings, in alluſion to the pure royal blood, which ran thro' the whole nation, *Inꞃ na Nꞃomh* the iſland of Saints, to expreſs the piety, purity of manners, and hoſpitality of the people ; and what lengths they went, what battles they fought, and the many gallant efforts they made, to

reſtore independency to their country, the Da-
ſh wars alone, without coming nearer home, will
undantly teſtify.

——————— *Quis talia fando*
Myrmidonum, Dolopumve, aut duri Miles Ulyſſei
Temperet a lacrymis?

FINIS.